

M2499
Wednesday November 27, 1974
Barn
Seminar Series, tape 4 of 8

Mr. Nyland: Yah?

Someone: It's ready.

Mr. Nyland: There will not be a listening on Friday, because we have to make some shifts because of Thanksgiving. So, this week you are excused. How many of you went last week. You know, in order to make it like it is ... [inaudible (laughter)] ... then it will be much easier. I hope you get something out of those listening Groups. Also, I would like to mention that anyone who would like to listen to this kind of a meeting, you're quite welcome to borrow a tape. You have to arrange that with the office.

Last week we touched on the subject of Impartiality. Then we got off it a little bit, and ... perhaps you have been thinking about it, though, because that's what I suggested. You know that we do cover a great many subjects; quite intentionally so as to have later perhaps an opportunity to go deeper into it; but I would like very much for all of us to have a general idea of one's own life as we are unconsciously.

The admittance of that kind of unconsciousness is sometimes very difficult. The fact that we say 'un'-conscious presupposes that there is a Consciousness—otherwise we would simply say 'Consciousness.' As soon as we make a distinction, then we believe that there is something else possible, the same way as we would use the word 'sub'-conscious. Where exactly it is and a description exactly of the state, certainly about Consciousness it will be difficult to define it, but unconscious is quite easy: it's probably synonymous with subjectivity. Because the state of unconsciousness belongs to the condition of Earth, so you can't help it; it is, as it were, that the Earth has created an atmosphere in which you are 'doped,' and that dopey state we call 'unconscious,' and logically it belongs to our subjectivity because that's all we are.

Subconscious belongs to that state also, with a little distinction: you might say with the 'hope'

that that what is now ‘sub’ might come to the surface, so it is covered. If we say ‘unconscious,’ we definitely mean that that what we are we can see, or even we can notice.

But it’s very interesting to assume that that particular unconscious state, or subjectivity, is really a state of sleep. It’s the same as saying it is unconscious when we believe in Consciousness, then of course when we say ‘sleep’ we also mean that there is a possibility of being Awake. Sleep is a difficult word—to assume for people that they are walking in their sleep and talking in their sleep, and discussing all kinds of wonderful things all in their sleep—and for the time being I wouldn’t worry too much about that kind of a word. Later on it may be possible to make a comparison between this sleeping state and the physical sleep on the ‘one side,’ you might say, and on the other side that it can go over into an Awakened state by using a first step of Awareness. But I think you will become gradually familiar with those kind of concepts.

Maybe you have thought about Impartiality, or you have thought about a variety of things we touched upon, of the different things and suggestions that came out of the meeting: of taking a better look at yourself or to become more serious, or to see actually where Work belongs, or perhaps even a realization of the necessity of Work—that is, in consideration of what you actually are, sometimes we want to say ‘really’ are. But again, we are limited by the subjectivity of ourselves, and you must constantly have in mind that this subjectivity is not a fault. It happens to exist because we happen to exist here. How it would be on Saturn, we really don’t know; undoubtedly quite different, because to be in an atmosphere only of emotions and potentialities for further development of an intellectual something—meaning by that that there is no existence of a material form like our body—it is obvious of course when you take that away that all five sense organs are taken away, so it is difficult even to imagine how a person as a personality would be without a personality.

Who’s at the door? Should we let them in? Open the door. Open the door quickly.

Person: There’s no room.

Mr. Nyland: Oh. Yah, I know; and you have to go around, we have to wait longer.

So, imagine. Living without five sense organs is very difficult. We are too dependent on it, and every time that we use them we use a subjective element. The five sense organs feed that what we call a mental ‘thinking’ process and it feeds also a ‘feeling’ process. Even if we can make a distinction, subjectively, between a physical body and the different organs which are

contained in a physical body and then see that such organs have a very special function to fulfill, it is difficult to see that that what is a feeling and a mind is also subject to exactly the same materiality as the physical body itself, only it is a different kind of function of matter. And whenever we talk about a feeling or a mind functioning, we talk about a certain movement of material in a very definite way which forms, then, that kind of an organ and functioning in a different way than only physical, simply because we know that we receive such movements in a different way than just by looking or just by hearing or by touching. So almost one would say that that what is feeling and is a movement, and that what is a thought—a thought process, which is also a movement—it is all a movement of matter, but they are not immediately related to the five sense organs. And in that sense it is really quite hopeful, because that means that in the subjectivity we are not entirely dependent on the five sense organs only; because they become quite definitely certain functions of the physical body, and we know, as far as feeling is concerned, it is sometimes quite difficult to express it in any kind of terminology which has to do with words or with any kind of an expression; that is, it is difficult to take it by itself and to see if it has a language of its own, as soon as it comes to the probability of expressing you have to use a material form, the same way as the origin of a feeling depends also on matter but functioning in a very special way. And with the mind it is very much the same. Because a thought originally in the mind existing, is not concrete. We talk about ‘abstract,’ which means, really, free from certain dimensionality. It is not confined or determined yet as a thought itself as long as it is abstract. An abstract idea existing in the mind, functioning this time with ... as a mental activity, becomes only material when it is put into a thought and which thought, then as a word is expressed.

So you see, we are already in the possibility of the contemplation of that what is for us not entirely subjective. We’re going in the direction of a different kind of usage of such ideas or concepts which belong to a feeling or a mind; and that therefore the possibility of a further development must link up with that. Because it’s obvious that regarding the ordinary material form of the body, there is very little to do. We can acquire more and more dexterity, but in that sense it is a rearrangement of a certain capacity of the muscles. And also when we leave out of the dexterity the thoughts about what one should do with dexterity, or even that one says, “I don’t want to have the words to be formed to express my feeling,” then you can make a separation between this one particular center—which is the physical one—and the other two, and

the characteristic of the other two is that they have a chance of developing.

Now, development in this sense is not like the acquisition of dexterity. That for itself, as a physical body, means only to become a little bit more flexible and probably a little bit more capable of certain expressions of the physical muscles themselves. And that, of course, is all to the good, but you must see that it is a rearrangement of certain muscular tensions, or very definitely a behavior form on the part of the body itself, which we call a 'dexterity.' Logically, it is guided by the mind and to execute it also we need feeling, but then it becomes an expression of the personality as a whole. Compared with that, you have to understand what are the potentialities of an emotional body—or an emotional state, or a development from feeling to emotion—into an emotional body totally which we call 'Kesdjan,' and also regarding the mind functioning first as having abstract ideas and certain concepts, which then become concrete in the form of a thought which one wishes to express—and again, using the body for that expression—if we can now develop without the use of the physical body, then we would have the real possibility of understanding that what is potential and then could develop in different directions from a natural development.

So you must always make a distinction between that what exists as a natural phenomenon on this Earth for a human being—beings behaving in a certain way in those three centers—that, if it were possible, to develop those two so-called 'higher' centers. I call them 'higher,' because they have definitely a potentiality which naturally is not developed. Naturally the physical center develops to its highest possible form. Because it doesn't grow any further. It only has the chance for acquired dexterity, and that doesn't change the body—it changes it only in capability, in ability to do things.

The potentiality you have to keep in mind very clearly. Because this time when one talks about Work, one wants to develop the potentiality in a different direction. And about that you must learn to understand what is really meant; because it does not mean the same direction of a rearrangement of, you might call it even, the 'molecules' which constitute a feeling. So it does not mean, necessarily, a deepening of the feeling. The feeling itself remains essentially the same. The vibration rate changes, and then in the deepening it can take on a different sound when it is expressed. And in the mind, the deepening of a mind as a mental capacity, whenever there is now the formation of words and in addition there is given the possibility of weighing words and to judge about their value; this question of ponderability which also takes place in the

mind, it is nothing else but a comparison between that what's more useful or less useful—is all subjective.

In order to produce a possibility for a development of that what is now potential in the direction which we call 'unnatural'—that is away from the dictates of Mother Nature—is something that is given to a Man because he can then, if he understands that potentiality in the right way, develop certain methods by which that potentiality can go in a direction of a Kesdjanian body and mentally in the direction of the formation of a Soul. The reason for that is probably because a Man happens to be on Earth already three-centered, and that any possibility of further development when you have the figure three, is only by means of making One out of three so that then the new unit can continue on a new cycle of a triad.

Also that you must keep in mind. Because simply making One out of three does not mean as yet that it has reached the higher level. It has reached something that is a combination of the three in which the different properties of either one or the other or the third have disappeared so there is a formation of a unity, but unless that unity has life in it, it will simply stay as a unit. And the whole problem is to extract life, in some way or other wherever life may exist, in order to help this triad of the three centers to become One, and then to function in a different way for further development.

For that reason we talk many times about the potentialities of the Kesdjanian direction and the potentiality for a mental direction as a Soul—have to go hand in hand. And many times we use the word 'Simultaneous' for that purpose. That has to do with what is really Work: Creating, then simultaneously as development, that what is potential in any one of those two higher centers, and then they can grow out by themselves under the influence of a direction which is given to them.

That direction that is given I say comes from 'Above,' because for that reason we are alive on this Earth. If Earth only existed for producing so-called 'life' on Earth and for the continuation of the Earth itself as Earth is in the particular place of the Cosmic scale, then of course there would be nothing else but the recurrence of personalities on this Earth. And that is contrary to experience; because although we can believe that a person not wishing to develop himself and that he stays exactly what he is than only grows up a little bit physically and perhaps by the usage of his feeling and by the usage of his mind can become also a little more dexterous, that there is very definitely something else that can take place, about which we have experience.

And also, in addition to that it would be illogical to assume that Mother Earth was created simply for the fact that it has to stay the way it is; and the whole insight that one gets in consideration of involution and evolutionary laws, means definitely that there is a potentiality also for Mother Earth itself, and that therefore in wishing Her own development that will, you might say, ‘influence’ any person living on Earth. And to some extent that is probably more truthful: that every once in a while something quite unnatural happens to a person, and that that is then different from Mother Nature ... and that although he experiences objections from the part ... on the part of Mother Nature, he is not hampered when he actually understands for himself the possibility of his own three-unity. When that once is clear that he can become One, then he can also see a certain possibility of escape from Mother Nature.

And the same applies to the condition of Mother Nature herself. Because She and Father Time and the Moon have a very definite relationship with each other, and when Gurdjieff calls the Earth ‘unfortunate’ as a planet he really means that the potentiality of Mother Nature as unfortunate can become then, by actualizing such potentiality, a fortunate planet and then can be taken up with all the other planets in their rotations around the Sun at the proper place of where Mother Nature really belongs.

I don’t want to go further into these kind of discussions, unless you wish to bring them up. I’m much more interested in your own ideas about what is the meaning of Work and the reason why you should continue to be interested.

So, now maybe you ask your questions.

Jerry Weser: Mr. Nyland?

Mr. Nyland: Yah.

Jerry: Is the, uh...

Mr. Nyland: Who? Who is it.

Jerry: Jerry Weser?

Mr. Nyland: Yes, Jerry.

Jerry: Is the, uh, cultivation of associations and feelings towards wishing to create something Impartial, is this a move towards Work or is this considered to be on a fringe of Work, or how should I approach that.

Mr. Nyland: Well, you must know that Work is only Work when it is Work...

Jerry: Uh-huh.

Mr. Nyland: ...and that means, by definition, that there has to be something which is Objective and is functioning in relation to something that is unconscious. So, simply saying that there is a wish for Impartiality or if I have this kind of a feeling regarding myself, that is in itself not as yet Work. It might help me to create conditions in which Work can be made and where Work can even be maintained.

You see the difference. The aim for a Man is to become Conscious and Conscientious; because he feels that if that is true that he could become Conscious, his mind would start to function in a different way—that is, the mind could become a Soul as an intellectual body—and his feeling could become an emotion, but full-grown and in the sense then of an emotional entity which is Conscientious. So any attempt I want to make regarding Work, has to presuppose that I have the wish for Work; and then whatever I now do, in the first place is to create something Objective which then can help me in my unconsciousness.

Do you understand that.

Jerry: Yes, I think I do. I feel like ... that me—‘It’—cannot Work, that what Works is something that is given to me, what really Works is ... what can really be Impartial to me is not ‘It’. So I feel like that when I do make Work attempts that ‘It’ isn’t ... ‘It’ hasn’t found Work as it can be.

Mr. Nyland: You call ‘It’, now, your personality?

Jerry: Yes.

Mr. Nyland: Yah. Well, that never will. It is subjective. It will never be Impartial to you.

Jerry: I don’t think so either. This is...

Mr. Nyland: Well, I’m glad we agree. Because it’s quite obvious: That’s the sole reason for the creation of an Objective faculty.

Jerry: And this comes from within the subjective.

Mr. Nyland: It has to come from somewhere, because even if I say I wish that God would ‘give’ it to me, I still have to receive it with something that is more godlike than my personality. The assumption can be—and I think that also gradually it can be proven to oneself—is that there is something within each Man which is not subjective. Although to a very small degree, it has a different kind of quality from the qualities of subjectivity.

If I define subjectivity for a Man, I simply say he is subject to a law of time and a law of space. I have to explain that to myself—what is really meant—because it is really connected very much with the dependence on the five sense organs.

As far as dimensionality is concerned expressed in space, it has to do with distances; it has to do with the movement of a certain point which, when it moves, describes a line. That, you might say, it is ‘one-dimensional.’ When the line describes a plane—that is, when it moves not necessarily perpendicular to its own length but in any event in a different direction from the length itself—it describes a plane. And when a plane begins to move—also not in the direction of the plane itself but, you might say, perpendicular to it—it describes a cube. Therefore I describe with myself, and I know with my mind whenever there is a dimension number one, two, or three—that is, a line, a plane, and a cube or a solid—that then I have reached the limitations of the space exploration by my mind, but I do it with my mind because that’s the way I live subjectively and my ordinary sense organs are adjusted to that.

The second difficulty is time. Because if I say “What is time” for me, I simply say I have a concept in my mind as to the future, and I believe that also the future and the present and the past is like a line, but a line which hits me when I experience time. When I live and I look to the future with my mind, I know that the future will become *now*, and I also know that the *now* will become the past. And so when I walk or whatever I do and I keep on living in three-dimensional space, I have also experiences of a certain dimension of time which I call a ‘time-length’ and which is made up of a line coming from the future, passing through me and becoming a line of the past. That is only one dimension of time; but I become subject to it because I start to measure space by means of time, and therefore it is very closely connected with each other and I use the same word for it—a time-‘length’—as is indicated by a measure of myself which I express in the form of a time as time-length and is actually a distance that has taken place between one point of my life and the next point of my life.

Now, how far I actually experience time, it is very difficult. Because I know that at certain moments in my experiences ‘lifetime’ has different kind of a meaning and also a different kind of time-length. Because sometimes time is very heavy on me and it doesn’t seem to pass very quickly through me, at other times time comes in and is gone and I’ve lost actually the experience of time because it has become much more of a moment to me.

Now, the difficulty that we have in measuring time, although we do measure it with ourselves: that what really counts as time is the change-over from the time direction when it hits me into going into the past. I think I’ve explained that. When time comes to me as future and produces in me anticipation, then at the moment when it reaches me, and because it is a moment,

it is a point in the space of my life in which the distance between the future and myself has been annihilated; it has been reduced to that kind of a point, reaching me at this point it changes the direction because then it goes away from me.

So when time comes to me it hits me at a point, goes away from me, becomes past, and it is registered in me as memory. Although it is still a time-line, the line of time is not measured really by myself as I experience it, and for that I have to use a clock. A clock is based on that what is not me. It is based on the revolution of the Earth around the Sun. And the Sun for me becomes stationary when I measure the direction the Earth takes around the Sun by judging where the Sun is at certain times of what we call a 'year.' And it is that kind of revolution that I start to measure in certain time-lengths by means of a watch. And I call the rotations—which I now become involved in when I study astronomy—the time-length is a year for rotation around the Sun, but since the Earth itself also rotates it becomes a day and a night; and twenty-four 'hours' I call it, simply because the question of twelve becomes quite predominant when I start to consider spaces of time-length for the duration of the Sun rotating perhaps ... but apparently rotating around us, although that is not so—the Earth rotates around the Sun—but for practical, experimental purposes it's quite all right to assume that the Sun is doing it. So my time definition is based on whatever is not natural for me, and I take simply the Sun time for me as a measure by which I judge everything else.

Now, this question of time—that it is already different for me when I am so-called 'subjectively' experiencing it—Gurdjieff calls it 'unique' subjectivity because it is a form of subjectivity which I really cannot count on. And in that sense it is different, also in the same way as my feeling is something I cannot count on; because I cannot express it in anything else but words, and when I want to count on it I would have to have a language for my feelings which I don't have. And the question also of the mind, I cannot at certain times count on it; not necessarily because I can lose time ... as if time didn't exist by thinking; there are certain times in which my mind, as thought, is not expressed in any words whatsoever, and still I know that not only time has elapsed but I've had an experience which I could not express in the time-length it would take, and sometimes I call it a flash of a moment which I experience and which seems to be completely free from that time-length.

Now continuing with that, the moment at which this particular time reaches me becomes a point in dimensionality within myself as expressed in space, and it becomes a moment when it is

expressed in time.

Now, there are different ways by which I want to look further at time as such. When time can exist as a line, it can also move as a line—very similar to the production of a plane when I have an ordinary line as between two points ... a distance between two points. When a time-length moves not in the direction of itself, it describes a totality of time existing at any one point or at any one time. That means the totality of time existing, for me as well as for anyone else on this Earth, at the particular moment when life exists in all the different creatures of life, including the moment which exists for the Earth itself. That I call ‘horizontal’ time. And it is very interesting to think about that time; although it is subjective to each person, at any one moment each person having subjective time makes up totally an experience of time which is then distributed over the plane of time as existing by Organic Kingdom.

You can think about that. In the same way, when a plane of time exists there is also a possibility that this time can go in a direction, as a plane, not in the direction of the plane itself but, let’s say for a moment ‘perpendicular’ to it. That we call ‘vertical’ time, and the concept that is formed is a cube of time. What does it mean. Again referring it to experiences of people living, my own time vertically expressed is the concept of my time existing when I was born until the moment I die. That is for me my vertical time-length. I call it my ‘lifetime,’ at the same time exactly the same condition exists for all people existing and all have, in their lifetime, a beginning at their birth and an end when they die. And so when at any one time moment when there is a plane, there is also a verticality of all such vertical times existing, making them the third dimension of time and forming then a cube of time as a time-solid.

That is the limitation of my thought. That is as far as I can experience it and also as far as I can conceive of it. I can quite definitely experience also vertical time. It would be easy if I, at any one time could condense that what is represented by my life-line and my lifetime—that is, that what is me—and not necessarily connecting it with all other times in other people. If I consider my own possibility of a verticalness, I can compare it to the telescoping of time vertically, reaching then a point within me. When I express it in the language of time, I call it a ‘moment.’ And it is interesting that these kind of flashes exist; that there are experiences by human people who actually see their own life as a condensation or a contraction of time itself, and at such a time they see the totality of themselves from early birth until even the moment when they happen to be alive. I think it takes place when a person is born, and I also think it

takes place when he dies. I think there are also very special experiences by some people when they realize ... in the flash of a moment seeing their whole life totally developed from beginning to the moment where they are, as if it is in one moment a realization of their existence.

Now, you understand a little bit about this question of time and Nature. The introduction of *un-natural* means trying to become free from those three dimensions of space and three dimensions of time—in general we say from the ‘six possibilities’ of dimensionality. I’m looking now within myself for that kind of experience, and I find that within myself when I reach a point of, you might call it, ‘no return,’ a point by which sometimes ... which can be reached when I go from the periphery and I become more and more essential and then realize the essential essence of myself, I come to a point. That point is in the ... the indication that in whatever direction I go, I return. Because I cannot visualize that even if I continue on the same line I go again through this point to the periphery of myself, the same way as the central point of a sphere. Take the Earth, for instance: I go from here to the central point of the Earth, if I continue I reach the antipodes on the other side, hundred and eighty degrees away from here.

So, you see, that particular point becomes extremely important, and we call that life *par excellence*, life as existing and where the beginning of my life was when I was conceived. At that moment of conception it was free from dimensionality, when it started to exist in my form it became more and more dimensional. And so, now when I wish to see what it is in me at times that I can reach this particular experience of being non-dimensional, I start to compare it with the possibility of an experience of freedom, or sometimes mentally I express it as awe, and sometimes feelingly I express it as not having any possibility of any words expressing my feeling.

These are the three potentialities which still exist as potential. That what is within me as Magnetic Center has no further potentiality than only the wish to set it free. The other two potentialities—within my emotional state and within my intellectual state—still can become actual. And so I must use that what is, for me, my own solidity within as a beginning of that what has a realization of non-dimensionality.

I know I’m talking theoretical, but I want to make quite clear what I mean; because it is very much dependent on that particular point which is non-subjective and from which really the wish starts within me to develop; because there is the realization of bondage of that particular Magnetic Center within myself which at a certain time wishes to wake up, and is helped in

wakening up by that what is 'I' searching me ... this essentiality essence of myself which I call many times the sleeping beauty, and the 'I' is the charming prince. It is a search many times. Compare it to many folklore stories, and particularly let's say Parsifal, or that what is the hunt for the Golden Stag or the Golden Fleece in Greek mythology. All of them have an aim to illustrate what is really the search of a Man when he becomes aware of the possibility for himself for that kind of freedom. And the 'I' existing is a result of the sincere wish within this sleeping beauty wanting to be set free and not continue to sleep, that then produces in the different functions of myself a potentiality which is awakened and wishes then to become actual by means of the acquisition of certain ways of Work. So that my real wish for wanting to Work comes from the essentiality essence of myself, that that what is still you might say, 'unspoiled'—and remember, in this question of self-remembering it's a real Self, this time the 'S' is with a capital.

You understand that?

Jerry: Quite a lot. Yes, sir.

Mr. Nyland: Okay. Okay. Yah?

Steve: Okay.

side 2 Steve: Okay.

Mr. Nyland: Are they running?

Steve: Yes

Mr. Nyland: All right.

I would like to suggest that about these questions, if they interest you that you start to think, contemplate, and meditate. The question of meditation really means that at certain quiet times—when there is nothing intruding, when you need not be afraid of being disturbed—that you come to yourself. That is, that you come to that what is really you—that is, that what is still potential within and a realization of something existing which is really your life—and the contemplation of that what then becomes attached to that what is the object of such meditation, is constantly this idea: What am I as life as compared to the totality of all life as symbolized by God. This is right concentration of effort in meditating. Don't meditate about your own little thoughts. They have no value. That what is worthwhile meditating about, is the freedom which exists within each person; and although you need not sit for any length of time, you can have certain time-lengths—five minutes—in which there can be a concentrated effort of considering these thoughts.

As soon as you find that your ordinary mind starts to interfere, stop the meditation, the value is gone. One can learn how to meditate by extending that possibility of time; and maybe it can become ten minutes or fifteen, but it all the time has to be, as a very definite aim of a meditation, to have an aim of your life. When that can remain, it is worth it; for the rest it, is perhaps a little embroidery; it is a little bit of an insight in different concepts which are quite logical and logically connected; as such it can be helpful to give you a stimulus for Work, it will never be the substitute for Work itself.

Work itself is a very definite endeavor which is Work, that is an effort which has to be made contrary to naturalness; and since practically everything of us is natural, it is a fight against that kind of nature—and the continuation of nature—usurping energy which it should not use. The question of the existence of a Magnetic Center means that a person, as a three-unit entity, has the potentiality of becoming One. It is the same meaning as in the Bible that Man is God's child, that he has the potentiality of growing up to call God his father. And that the relationship many times is that feeling that he is as yet practically unborn or just in the beginning of his spiritual life, that the only way by which he can reach maturity for himself is by the continuation of a development of that what is his Self, what I mentioned a little while ago: The reality of that what is Self as unspoiled; that what is life as life without form; that what is what a Man is born with when he enters into this kind of a form through a period of gestation, finally being born as a human being. And the contemplation of this Self is Self-remembering: Remember yourself as you were. The self-remembering with a small 's' is only remembering that what you are.

But the word 'remembering' is not very good when it has to do with a moment; because usually we say I remember what has happened in the past, but the word Self-remembering with a capital 'S' is quite right, because that what actually took place, took place at the time when I entered into this world as a 'concept,' you might say—as a result of conception.

We can talk later about these ideas of life and why, and what actually is taking place; or the reason for people actually to be born here, and also the reason for wanting to Work on themselves. That is a little bit too much at the present time. I think we just stay now with concepts of Work itself as definitions, and see what questions you have about that.

Katha Maslow: Mr. Nyland?

Mr. Nyland: Yes.

Katha: This is Katha. May I ask you a question about Work attempts it ... itself?

Mr. Nyland: Well, to a limited extent, maybe.

Katha: Well, what I'd like to know is what I should actually do with my mind during a Work attempt.

Mr. Nyland: Reduce it to a minimum. Last week we talked about that at great length.

Katha: Yes, I know and I had thought that what I should do is eliminate all thoughts.

Mr. Nyland: No, you can't. You can try it, but it won't work. There is one thought, which would be to eliminate all thought, you can't get rid of that. It's quite obvious. It's impossible. You can reduce the thought or reduce the mental activity. You can learn how not to feed it. And when I explained the other day about...

Where are you. I explained to you about Draining.

Voice: Right here, Mr. Nyland.

Mr. Nyland: Yah, you were sitting here.

Voice: Yes.

Mr. Nyland: That had to do with the reduction of a mental activity so that it won't bother me. At the same time, I cannot reduce it too much because the thought process must continue for the maintenance of myself. If I take away any mental activity as a thought, I can rely on that what is there and perhaps I can live for a little while on past impressions which have been recorded. But even if I want to live on it, then I have to bring them out of my memory, then they will become thoughts and my mind will be occupied. If I try actually to eliminate all sources of thoughts in the form of the impressions which I receive, I die instantly. I can live a little bit by not breathing, I cannot live without any impressions. So it is idiotic to say I want to stop my thoughts. You can't do it.

Reduce it to a minimum, that's wonderful. Don't feed it ... don't intentionally feed it—that is, reduce it to its lowest level of maintenance—but the activity of the mind must continue to maintain the aliveness of the mind. Don't forget, when I wish to Sense I do it for a definite reason—to reach a state in which I can Work—and when I want to Work I start with a certain part of my brain, and the brain has to be active in the sense of Awareness. So I cannot just say I stop my thoughts, because then the whole business would be dead. It comes from Ouspensky, and he's quite wrong. You cannot not do it, and I explained why it cannot be done. There are moments, I said a little while ago, of 'awe'; it looks as if my thoughts are stopping; it looks as if at that moment I just happen to exist, at the same time there is at that moment a registration of

myself existing, and that takes place in my mind. It doesn't matter very much if it is in a thought process or in an Awareness process it is a mental activity ... and, as I say, I cannot live without it.

All right? Yah. So now don't bring it up anymore. You just Work. Reduce it to a minimum, then it won't bother you too much.

Katha: But, it doesn't matter what I ... I mean, I should try to focus it on something.

Mr. Nyland: No. No. Why would you. You want to hypnotize yourself? No. I Work when I Work, when I am what I am. I Work when I walk. I don't even consider the thoughts. I'm not interested in the thoughts, because I don't want to Observe them; I couldn't; because a thought process is always associative, and the requirements for Simultaneity is to eliminate association. But it's difficult to accept that, because you don't know enough about it. For the time being, Observe only your physical behavior and it will give you more than enough to do, and you do it in conditions which are most conducive—that you have energy for it, and that you're not disturbed as much.

All right?

Katha: Okay.

Mr. Nyland: Yah.

Irene Osher: Mr. Nyland?

Mr. Nyland: Yah.

Irene: It's Irene.

Mr. Nyland: Irene?

Irene: Yes.

Mr. Nyland: Yes.

Irene: Since I came to Warwick I felt a certain serenity within me, a certain peace which I don't remember feeling before—at least not for such a long, extended period. Along with this peacefulness I feel very energetic, but I find it very difficult to try to Work on myself.

Mr. Nyland: Because you are so much interested in your serenity?

Irene: I don't know. I don't know. I mean I ... I'm enjoying my serenity.

Mr. Nyland: Yes, you may enjoy it, and maybe because of that you are blind to your 'I'. It is dependent on the wish for yourself; if one is satisfied with an emotional state or serenity, there's probably not much reason why I even want to think about Work.

The wish for Work has to come from oneself, realizing that there is something to be done.

That is, I must have a certain realization of that what I am is not entirely right. When I judge about the ‘not rightness,’ I want to see that that what is natural is not a logical result of that what a Man should be. So I have to see that there is a difference between a Man as he is and when he is natural, and also has within himself a certain streak of supernaturalness. The emphasis for Work always has to be in a wish, you might call it, to ‘improve’ oneself, although I don’t like that word. I always want to use to wish to ‘grow up,’ but then to grow up in a different direction than my natural inclinations. As I said a little while ago, the realization of a potentiality and then making such potentialities actual; also the question of a realization of what I am as I am now, and to the extent that I can see my bondage—that I actually am bound—and if my aim is freedom, then of course I would Work for that kind of freedom.

But you see, I have to give that much more thought and much more feeling, and much more time. Because if you are in a state of serenity it’s very good to become angelic, but you won’t become a Conscious and Conscientious *Man*. The emphasis of Work is on Man, not even on a Conscious being. It has to be Conscious, Conscientious, and has to have the possibility of a Will—that is, the execution of that what he then Consciously and Conscientiously conceives of. A Man who wants to grow up has to become a Man who can do. I’ve defined that in the very beginning ... and therefore the serenity is not an indication of doing, it is an indication much more of passivity, of just letting certain things be and to some extent even enjoying themselves.

It’s quite all right, Irene, that you are that way, but also don’t start to compare it with Work. If you actually want to Work, you have to have a wish for it based on something else than serenity; and then in that case you can use the energy which goes into the serenity for the purpose of actually—call it now, if you like—to become ‘free,’ or to be able to become a ‘Man,’ or to be able to control the energies of oneself, or to be able to take a responsibility for one’s life, or to be able to become a Man in the sense of Consciousness and Conscientiousness. And you can choose whatever it is, but any one of such motivations has to be there to form within me an actual wish to want to Work. And I *must want to Work*, there is no getting away from that.

All right?

Irene: Yes.

Mr. Nyland: I would like to add, that being serene is a good state of sleep.

Allen Albright: Mr. Nyland?

Mr. Nyland: Yah.

Allen: Allen Albright?

Mr. Nyland: Yah.

Allen: Uh, my question relates to some things you've been speaking of tonight. When I get to the point that I feel more essential and I come to myself and at that point want to make a Work attempt, I wonder why movement or an action is a necessary step. Because just at that moment of remembering that I need to make an attempt or I want to make an attempt, there is a ... I feel more present to myself than normally in the daytime, and then I go to make a movement and I feel if I understood better the purpose of making a movement at that time—to be able to Observe myself—maybe I could put more of myself into this, or connect with myself in such a way that the Work attempt would be more deep.

Mr. Nyland: Now, Allen, let's straighten out a few concepts. Movement of course comes in at a certain time as a necessity of the consideration of life. An 'I' is interested in the existence of myself existing the way it is without description, and I simply say 'existing' or knowing the fact that I am. After some time one talks about not only *that* one is, but *why* one is, *who* one is, the reason why one wishes to become what one is not, and so forth. In the beginning an 'I' is only interested in the fact that I am. The fact that I am, by the Observation on the part of 'I', is helped to be understood by 'I'—or to be taken in, or to be registered, by 'I'—when 'I' does not consider the form which my life has taken; only life itself existing, if possible without the form; and judging by what we would like this 'I' to be, we call it the 'transparency' of the form. It means, really, the disappearance of the form and only the fact of life existing, and it remains in existence.

The question of aliveness for me is very much linked up with a movement, because anything that does not move I call 'dead'—possum. When it is not moving, I say it's dead. When I'm not moving I know, for myself, that I'm not dead because there are many things that go on within me. But I'm afraid that for the appearance of 'I', this 'I' wants me to be alive, and I can only show that really when I move. But it need not be very much. I can even move just a finger. That is already to show that I am, myself, alive; that I don't play dead, and that there is something alive in me as a wish for the maintenance of 'I'. The reason why 'I' wants me to be alive is, it wants to know that there is a wish for this 'I' to continue to exist to Observe me. So it is very simple, and I prove that to myself, as well as to 'I', by just making a little movement. When the movement is there, I have a wish to move my finger—it means I'm engaged in

something that concerns me as a wish; and since the wish is the movement of the finger, the wish is linked up with a wish for my 'I' existing.

Now, don't start to mix things up. An 'I' is the only entity which can be Objective. It's the only entity which can be Impartial, and the only entity which can be Simultaneously recording that what is happening at the moment. When I want to Work, I do not have to wait too long until the conditions are so good. I have a thought which comes to me, or a feeling that in the midst of what I am doing I would like to make an effort. It's not always successful to change my thought when I'm so occupied, but it is always possible at any one time to have a flash of a moment realizing that I exist as a human being, never mind what I'm engaged in.

The moment of that kind of a flash, of course disappears. It is practically a moment only, and you might say it has no dimensionality in time at all. At the same time, there is a realization that takes place in an 'I', and this 'I' in a flash of a moment notices me—that is, to my knowledge notices me—but for my 'I' it becomes an Awareness of me. And that is what I'm after: that this 'I' continues to have impressions of Awareness of me, which then means for me that I have a wish for this 'I' to function; and I continue to have this wish in order to give food to 'I' so that 'I' can grow and become, from an Objective faculty, an actual entity of an 'I'—sometimes I say can 'grow up' to maturity and then become helpful to me as a guide.

Does that answer it.

Allen: I think so.

Mr. Nyland: It has to be clarified, because you're not entirely clear. Any one time you wish to 'Work,' so-called, you can Work. Wake up to that moment of your existence. It will be overshadowed immediately by your ordinary mind, but never mind that. Make many attempts when you walk. Not special conditions. They will have to be created later, because when one once gets the taste of what is really meant by an Awareness you will wish an Awakening. And for that it is necessary that this 'I' continues to exist so that there is a long string of Awareness ... moments which, when they are strung together, will produce in the 'I' a state of being Awake. And the Awakening then is that 'I' is Awake regarding me. 'I' is Awake, this 'It' is still asleep.

All right?

Allen: Thank you, Mr. Nyland.

Mr. Nyland: Yah.

[pause] Who had questions last week, and are they settled? No further questions? Come

on.

Yes. Yes, yes.

Peter Luborsky: Mr. Nyland, it's Peter Luborsky.

Mr. Nyland: Yes.

Peter: How can I get to a more serious level of life, a seriousness about my life.

Mr. Nyland: It depends on your experiences, Peter. I think ... we mentioned it last week—by all kind of influences: People you see and you admire, hero worship; reading books, imagining certain situations in which you can see yourself also as a hero or something that you actually believe in that is possible for you, or something that you want to do for someone else and you feel inadequate; or the different ways you consider yourself to be as having talents and then wishing to develop them, to be what you ought to be as a Man—as an ordinary Man on this Earth first, starting out by the utilization of whatever there is and becoming responsible for what you are.

With other words, that you're not just superficial but that you become more and more, within yourself deeply interested in that what you are now and what you might become, and to what extent you can be affected by other people talking about it ... or to what particular influence it will have when you experience certain things. I hope you will have many difficulties in your life that will teach you that something ought to be done by you, and I hope that many times when there are obstacles you will not blame anything else but yourself. In the beginning of course one wants to assume that everything outside is affecting you and always contrary to that what you wish. In order to develop for oneself, one has to learn much more about oneself and what one actually is.

And take, for instance, when during a day do you express your selfishness. I mean, now, by 'selfish' that you actually have thoughts or feelings or expressions about that what *you* wish at the expense of someone else, even if it's a question of killing a fly. Is it considered selfish on your part that you kill a fly. Do you consider these questions of life. You can say a mosquito, he bothers me and bites me, therefore I 'protect' myself because it may be an anopheles and maybe I get fever. Perhaps it's excusable. If you kill a fly simply because it bothers you and buzzes around a little bit, when you kill it do you Work much better? When you want to divide a piece of cake, do you give the smallest to the others? What is it you wish in your own thoughts and feelings and relationship. What is it actually that you wish from eating. What do you want to do

with your stomach—satisfying it or giving it more—or when you want sleep ... or when you want to rest when you are tired. What makes you tired. To what extent are you lazy; that's a form of selfishness, because you give in many times to such.

But as I say, it is all a question of your own consideration. I will want to become like Socrates if I actually know something about his life, and I would say "That was a most remarkable man." And you don't have to go to the Greeks. You can stick it out with Gurdjieff. Any one of those people of the remarkable men that he describes; what are they as type, and are there some that you can, you might say 'join up' with, that you can recognize, that you see them as types. Do they have any particular reverberation within yourself that you say, "Yes, that's me." Abram Yelov—"Yah that's me, I'm that kind of a studious man." Or Skridlov, you say "No, that's not me because he's too old, I'm still young." Or Lubovedsky, you say "No, he was a prince, I'm not." Are there others. Pogossian, or even Gurdjieff—or his father, or his tutor Dean Borsh. Comparisons in whatever you read here and there. I mentioned Caesar Franck ... not Caesar Franck ... Pablo Casals the other night. Something that is there may be attractive because of their artistic qualities and talents, and you admire them and you want to follow in their footsteps. Or maybe don't go too far away afield, maybe your father or your family or an uncle or whatever there is in the neighborhood of you that you say, "That's the kind of a person I would like to be."

All right?

Peter: Yes, sir.

Mr. Nyland: Yah. Don't choose to be President of the United States. [laughter]

Other questions. Come on, children. You must prepare for these meetings. You know, if you don't they stop automatically.

Lynn Youland: Mr. Nyland?

Mr. Nyland: Yah.

Lynn: It's Lynn Youland.

Mr. Nyland: Who?

Lynn: Lynn Youland.

Mr. Nyland: Yah, yah

Lynn: What do you do about laziness.

Mr. Nyland: Oh. Not be lazy. It is so obvious. You discover you're lazy—don't be. You're in

bed—get up. It is not so difficult. Perhaps it is difficult if you don't want to do anything during that day, or if there is no particular necessity of having to get up. I only say laziness when you're in bed, it's also stupid when you are lazy in the morning when you have gone to bed too late. It's also idiotic that you may be lazy because you ate too much, or that it is just nice and cozy and comfy to stay in bed a little longer, particularly when it's a little cold.

When you are lazy, you don't want to discipline yourself. And I think to some extent you ought to be ashamed about that, even if it is quite permissible to be lazy once in a while. I can understand it—that a person will say that it's so nice in this chair and nobody can get me out of it—but I think you have to have two friends, both of you talking about laziness. And you say “How lazy are you,” and he or she starts to describe how lazy and says “I can do you one better, I was lazy in such-and-such” ... and says “Oh, no” and says “I've forgotten now. I remember. I was lazy at such-and-such a time,” after a little while you say “Now, let's get up and do some work.”

Satisfy your laziness by whatever it may be—your body, your feeling and your mind—until you really are satisfied that you have given in more than enough. And then you say, “Now if I continue to be lazy, I really don't do the right thing.” Something must actually exist in you. There has to be a little bit of a measure. It doesn't matter if it is the image of your grandmother who was always busy and then all of a sudden you say “What will my grandmother say.” What would she say. Maybe she's still alive—I don't know—but in any event, what would she say if she saw me then. Or someone you care for, what would he or she say when they saw me lazy.

What is my inner life when it is demanding something of me and it sees my body being lazy: Ambition; insight into yourself, a real desire to grow up and to develop, or to know or to acquire more knowledge, or to see what is adventure in the rest of the world, this desire for wanting to find out new territory and exploring it; different things, that you say “I read a book, I want to read it,” and you prevent yourself from looking in the back. Because that would be a form of laziness—when you don't want to go through the book itself. Shortcuts many times are laziness, because you don't want to do it and you look at all kinds of possibilities; that you can cook a little bit shorter than is required, and instead of cooking half an hour you say, “Well, in fifteen minutes it ought to be all right.” Or whatever your tendencies—I don't know it, but I think for yourself you do know a great deal about yourself about being lazy in different conditions. And sometimes I say “Be ashamed.” If it has anything to do with bed, imagine

someone looking at the ceiling, opening it up and saying “Oh, ho, ho, you’re still in bed.”

[laughter] And say it ... and maybe you pull the covers over you and say, “Don’t look.”

[laughter]

Don’t you think it’s a question you can answer?

All right. Good.

Chris Delaney: Mr. Nyland?

Mr. Nyland: Yah.

Chris: This is Chris Delaney.

Mr. Nyland: Yah.

Chris: Um, I understand that a Work attempt is made to cultivate an Awareness. And before you said that the ‘I’...

Mr. Nyland: Not so much cultivate an Awareness. The *existence* of Awareness, which in itself has to grow into an Awakened state of ‘I’. I don’t like the cultivation. It’s all right, you could use it when you call it in the sense of feeding it.

Chris: Well, before you said that this Awareness is needed to maintain the ‘I’.

Mr. Nyland: No. I really ... it is first necessary to create an ‘I’. Were you here at the first meeting?

Chris: No, I wasn’t.

Mr. Nyland: Ahhh. Have you checked up on that?

Chris: No, I haven’t.

Mr. Nyland: Oh, no! Then I would say, we won’t talk. Get that cassette and listen to it.

Chris: All right.

Mr. Nyland: I went, uh, a great length. Who was here on the first meeting? Who remembers it? Who could tell him, even. Probably that’s not so easy. No, no. ‘I’ comes first—[chuckle] sounds selfish, doesn’t it—and then comes the action on the part of ‘I’ regarding me.

All right?

Chris: Yes.

Mr. Nyland: So let’s leave it at that until you have listened to it, then we can talk.

Chris: All right.

Mr. Nyland: All right?

Chris: Uh-huh.

Mr. Nyland: Have you tried to Drain?

Chris: Yes, I have.

Mr. Nyland: Okay. Okay, good.

Katha: Mr. Nyland?

Mr. Nyland: Yah.

Katha: This is Katha again.

Mr. Nyland: Yah.

Katha: Could you tell me...

Mr. Nyland: What's the matter with the others. Not that I want to stop you. She asked a second question. Why. Because she's alive. She has something that she wants to say, she has a little difficulty in understanding really what is meant by Work or this 'I'. She wants to know. Those who are not going to talk, you know, I don't want anymore.

All right, Katha, go ahead.

Katha: Could you tell me why my Work attempts don't go over into an Awareness?

Mr. Nyland: Oh, I think because you have a little substitute of your mind that interferes with it. I think the simpler you can make it, the easier it will be; and at times you can be quite Aware when it all of a sudden strikes you that you wish to Work, and *then* make the attempt without trying to think about it.

You see?

Katha: Okay.

Mr. Nyland: Try it when you walk and when there is something ... and you are going to open the door, when you wait for a moment in front of the door and there is then a realization of you standing in front of the door. There's no description necessary and no particular liking or dislike, but it's quite definitely a realization you are in an activity: You stand in front of the door, you were active you only stop, there you are.

All right?

Katha: All right.

Mr. Nyland: Also, you sit here. There are many moments at the present time that you can say "Yah, this is sitting." Good, you remember. You're in, you might say, a 'listening' position and you sit in a certain way and have a certain posture, but that doesn't matter because it is quite possible that when you listen and have listened, at that moment you take a breath and you

remember your real Self.

All right?

Katha: I'll try.

Mr. Nyland: Yah, all right.

Bruce Cohen: Mr. Nyland?

Mr. Nyland: Yah.

Bruce: It's Bruce Cohen?

Mr. Nyland: Yah, I remember you. I called you someone else the last time [chuckle].

Bruce: I have a question about Observing my body, in that lately it's been happening that I will start to make an attempt and have this Observation take place which is very quickly, um, replaced by the noticing of how I am—tense or doing a particular thing.

Mr. Nyland: Yah, you have to fight that.

Bruce: Yah. And my question is, that I really want to be able to, at that time introduce Impartiality.

Mr. Nyland: No, you can't because you're so much engaged in your ordinary involvement. Involvement means you are living in the law of involution, and you are not going to change that around and become evolving. The fact of wanting to stop, even, is difficult. I've suggested stopping in front of the door, because then there is really very little involved—that is, you are just walking—but when the mind is so active that it wants to enter also at the time, you're not strong enough with an 'I' to avoid it, it takes up your energy. Take simple moments, simple times. Many times when you get out of bed there is nothing involved in it, just the fact of getting out. It's quite customary. It's routine. Hundred things during the day are routine. Whenever you run around as a chicken without a head, that's the time.

All right?

Bruce: All right.

Mr. Nyland: [chuckle] That will eliminate a thought process. [laughter]

All right, Bruce?

Bruce: Yeah.

Mr. Nyland: All right. Now ... now make an attempt. Because this is a silly question compared to what I told you last week, didn't show that you took to heart what I told you.

Paul Kane: Mr. Nyland?

Mr. Nyland: All right. Now do better next week. Okay?

Bruce: Yah.

Mr. Nyland: Yah?

Paul: Paul Kane.

Mr. Nyland: Yah, always the same kind of people. It's not that I object to it, Paul, because ... but you asked also last week. Where are the others. How many are there here—fifty, sixty by this time? What is here, and what are you doing. Sitting ... sitting, listening? Activity! You must remember that you have to be active; certainly regarding yourself as you are now, and it is necessary to try to formulate some kind of a question about what is really Work so that you are clear, otherwise how in hell's name will you start Working.

All right, Paul.

Paul: If one has difficulty accepting oneself as one is, is it possible to accept the fact that one doesn't accept oneself?

Mr. Nyland: Yah, but then you extend it a little bit too far, because you don't reach a solution with it. It would be possible to accept oneself, that one has to ... to have to accept oneself for what one is—you know, it's almost like minus times minus is plus—but it is not a real answer. I accept myself for whatever I am in becoming acceptable—or rather, that what I am to make it acceptable to 'I'. Because if I don't accept myself and I don't like what I am, that is my ordinary unconscious mind functioning. And so I have to put next to it—parallel to it—something else that is stronger and will want to accept myself.

"That what I am I am," and I keep on saying that sometimes: "I am what I am." Now, you can start to illustrate that for yourself by saying I am 'mechanical' or I am a 'machine,' or I 'can't help' that what I am; or you can even say it is 'my nature' that I am the way I am. All such things are also acceptable, but when it is really acceptable there is something that accepts it, and the emphasis then is on this 'I' accepting you. And so, when you have difficulty in being or remaining critical about yourself, try to select certain times of the day that you actually can accept yourself without criticism. You have to select such moments; and maybe it is not that easy, but in any event at such a time you could really be Observant and also Impartial.

All right?

Paul: Uh-huh.

Mr. Nyland: Next week—much more. You haven't Worked this week. Really, you haven't. I

don't see what you have to be thankful for tomorrow.

All right. I'll see you next week, I hope with Work and results and being able to talk.

Goodnight.

End of tape